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tion" as a translation of *Anschauung* and its derivatives might be varied. "Motive" would sometimes be preferable to "reason for action" as a translation for *Beweggrund*. "Main-spring" is a good and common translation of *Triebfeder*. "Proposition" is given for *Verhältniss* and seems to be a misprint for "proportion" or "ratio." *Vorstellung*, although actually and originally a German translation of "idea," might frequently be appropriately rendered by "percept," which was suggested by Max Müller. It seems odd to say "an auditory idea," at least until one gets used to it, although the German equivalent is almost, but not quite, as odd. Some authors have rendered *Völkerpsychologie* by "ethnic psychology" or "ethno-psychology," although Mr. Judd's term "social psychology" better expresses some phases of the notion. Upon the whole the glossary is good and the practice should be continued. For the most difficult words, however, a few-page references might be given to the text, so that critics could judge of the admissibility of alternative renderings.

T. J. McC.

BIOLOGICAL LECTURES DELIVERED AT THE MARINE BIOLOGICAL LABORATORY OF WOOD'S HOLL, IN THE SUMMER SESSION OF 1895. Boston and London: Ginn & Co. 1896. Pages, 188.

We have already given an account of the purpose of the work of the Marine Biological Laboratory of Wood's Holl and of the biological lectures which are there delivered and yearly gathered into the form of a substantial volume, so that we have only to append here the titles of the eleven lectures which make up the volume for the summer session of 1895. They are as follows: 1. Infection and Intoxication, by Simon Flexner; 2. Immunity, by George M. Sternberg; 3. A Student's Reminiscences of Huxley, by Henry Fairfield Osborn; 4. Palæontology as a Morphological Discipline, by W. B. Scott; 5. Explanations, or How Phenomena Are Interpreted, by A. E. Dolbear; 6. Known Relations Between Mind and Matter, A. E. Dolbear; 7. On the Physical Basis of Animal Phosphorescence, by S. Watasé; 8. The Primary Segmentation of the Vertebrate Head, by William A. Locy; 9. The Segmentation of the Head, by J. S. Kingsley; 10. Bibliography: A Study of Resources, by Charles Sedgwick Minot; and 11. The Transformation of Sporophyllary to Vegetative Organs, by George F. Atkinson. These are all important investigations by recognised masters of American science, and although passages from some of them have already appeared in the periodicals, it is yet well that they have been brought into an independent volume. They will well repay careful reading and study.

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ROUSSEAU UND SEINE PHILOSOPHIE. Von *Harald Höffding*, Professor der Philosophie an der Universität Kopenhagen. (Frommann's Klassiker der Philosophie. IV.). Stuttgart: Frommanns. 1897. Pages, 158. Price, M. 1.75.

Rousseau is a man of contradictions. To speak of Rousseau's philosophy is in a certain sense a misnomer, for Rousseau has no philosophy. He always follows the

impulses of his sentiments, and this is the reason why he could be so extremely self-contradictory. His conversion to Roman Catholicism was a matter of sentiment, and so were his relations to Madame de Warens; so his whole life. He is commonly supposed to be one of the leaders of liberal thought and the forerunner of the Revolution, and so he is, but he was at the same time one of the most reactionary men that ever lived, and the reactionary influence of his books will be felt as long as they are read. The question whether the renaissance of science and arts had contributed to purify and improve morals was answered by him in the negative. He saw in culture and civilisation an aberration from nature, and his saying "Back to Nature" meant to him an abandonment of refinement of all kinds. He was so bitter in his denunciations of science, art, and civilisation in general, so fervent in his appeals to return to the primitive state of nature, that Voltaire is reported to have said, after the perusal of his book, that he felt like crawling on all fours. Rousseau is in this respect a genuine type of the impulsive liberal who for the sake of opposition would oppose everything that is established and exercises a dominant influence upon our present life. He forms an exact parallel to the agnostic who for the sake of opposing the gnosticism of traditional religion, would condemn any kind of gnosis and proclaim the dogma of the absolute insolubility of all fundamental questions of philosophy. Nevertheless, Rousseau is a prominent man who exercised a reactionary influence because the civilisation of his days and of his country was not the right civilisation. It was artificial and unnatural.

The most important part of Rousseau's philosophy is perhaps his ideas on education; but here again we have the contradiction that he, the man of the people, the representative of the poor, believes that education is for the rich alone. The poor need no education, for it is impossible for them to acquire an education. Nevertheless, in an educational line too, Rousseau has accomplished a great work, not only because his *Emile* contains many most valuable suggestions for the education of children, but also because he called attention to a great number of malpractices in the raising of children. As a practical educator Rousseau proved incapable, but his theories contain germs of truth which proved useful, although his whole work is unsystematic and contains tendencies that are against the spirit of progress. While the study of Rousseau's works will prove very valuable to the practical educator on account of the many suggestions which his writings contain, he will nevertheless fail to satisfy the present generation, at least here in America, because his very sentiments are contrary to the progressive spirit of to-day.

Professor Höfding's sketch is a simple exposition of Rousseau's career and his life's work. He defines the type of Rousseau's cast of mind, and portrays his personality as it developed in the history of his life. He recognises the high ideal aspirations of his fervid sentiments, but at the same time points out the restrictions which limited him. It is interesting to see that the same man who deemed it unnecessary to have the poor educated, devoted very little space to the education of women. His views on this subject are decidedly French. An educated woman or

la femme bel-esprit is disgusting to him. "*La Femme bel-esprit*," he says, "is a plague to her husband, to her children, to her friends, in brief to all." The education of woman must be subject to the one idea that she is to become wife and mother. Her main virtue should be placidity. An independent, intellectual, or religious education is neither necessary nor possible, for a woman's reason is practical. She has a sense for details and not for principles. The faith of woman is belief in authority. As a girl she should have the religion of her mother, and as a wife the religion of her husband, and yet Rousseau believes (as he himself was practically governed by Madame de Warens) that woman has a natural talent for governing man. The rôle of the wife consists in her placidity, in her adaptiveness, in her obedience. Her orders consist in caresses, her threats in tears. She should dominate the house in the same way that the minister rules the State, that is to say, she must give a turn to the situation so that whatever she wants will be commanded.

Rousseau happily did not speak the last word in matters of education. Professor Höfding rightly says: "Pestalozzi carried the work into the province where Rousseau failed to accomplish anything. Moved by a zealous compassion for the intellectual emergencies for the great mass of the people, he applied some of Rousseau's educational principles to the popular schools. Through Pestalozzi and Basedon, the pedagogical ideas of Rousseau were applied generally to the educational methods of the succeeding generation. And thus," concludes Professor Höfding, "the well which Rousseau had dug contained a greater wealth than he himself had hoped for."

P. C.

DYNAMIC SOCIOLOGY OR APPLIED SOCIAL SCIENCE. As Based Upon Static Sociology and the Less Complex Sciences. By *Lester F. Ward*. Two Volumes. Second Edition. New York: A. Appleton & Co. 1897. Pages, 1432.

Mr. Lester F. Ward is to be congratulated upon the appearance of the second edition of his *Dynamic Sociology*, a work whose merits are widely recognised and familiar to all students of sociology. He has incorporated in the Preface to the present edition a sketch of the interesting history and vicissitudes of his work which has been accorded the signal distinction of having been prohibited by the Russian censor and of having been burned in its Russian edition, not from any intrinsic heresy, so far as the author can see, but from the resemblance between its title and the word "dynamite," or most probably from its expression of liberal thought in politics and in education. First published in 1883, when the word "sociology" was rarely spoken, it has witnessed the rise of its science from dim obscurity to a plane where it has become one of the most popular and most widely cultivated branches of study. Mr. Ward's work is one of immense learning and great clearness of expression, and should find accordingly a wide circle of appreciative readers.

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